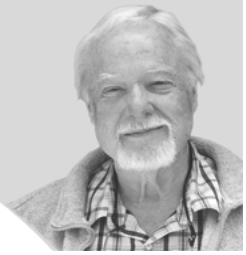
Smith's Report



No. 165 *Challenging the Holocaust Taboo Since 1990* September 2009

The Prohibition of Holocaust Denial

By Joseph P. Bellinger

"Once any idea is expressed…no matter how repugnant it may be to some persons or, simply, to everybody, it must never be erased by the Government."
– Kurt Vonnegut

On 8 July{D} 1981, the sovereign nation of Israel became the very first country in the world to specifically outlaw "Holocaust denial." The Israeli Knesset passed the bill, entitled "Denial of Holocaust [Prohibition Law], 5746-1986 by majority vote, thereby setting a precedent which subsequently influenced European legislators to follow in suit.

The Israeli law stipulates that "A person who, in writing or by word of mouth, publishes any statement denying or diminishing the proportions of acts committed in the period of the Nazi regime which are crimes against the Jewish people or crimes against humanity, with intent to defend the perpetrators of those acts or to express sympathy or identification with them, shall be liable to imprisonment for five years."1

This law was recently strengthened by a controversial bill introduced into the Knesset by MK Aryeh Eldad of the National Union Party on 20 July 2004, which in theory enables the state of Israel to demand the extradition of any "Holocaust denier" anywhere in the world to face prosecution in Israel. Critics of the law opined that the bill might never have gathered enough support to pass muster in the Knesset were it not for the unswerving support of former Israeli Justice Minister and Holocaust survivor Yosef "Tommy" Lapid. Expressing his satisfaction with the bill to a journalist representing the widely read Israeli newspaper *Am Haaretz*, Lapid averred that denial of the Holocaust

"What I want is that if a Holocaust denier publishes a book in England, he will be considered a criminal in Israel."

"is a clearly neo-Nazi crime. Anyone involved in this belongs to the group of criminals whom our arm must reach anywhere in the world. This is essential even if the law remains declarative. We will not hunt them, but they should know that they are on our list of criminals. What I want is that if a Holocaust denier publishes a book in England, he will be considered a criminal in Israel."

Yosef 'Tommy' Lapid

Lapid concluded the interview by expressing his joy and "satisfaction" that Holocaust deniers

will now be added to Israel's list of criminals.2

As of November{D} 2006, twelve European countries have followed Israel's precedent—Spain, Romania, Germany, Austria, Lithuania, Poland, France, Switzerland, Slovakia, the Netherlands, Belgium, and the Czech Republic have all enacted similar legislation that legally proscribes any person from questioning the mainstream version of the Holocaust under pain of prosecution.

Aside from widely publicized high profile cases, it is impossible to definitively state the specific number of victims who have fallen under the punitive arm of Holocaust denial legislation since these laws were first enacted. It has been estimated that over 58,000 individuals in Germany alone have been prosecuted for various thought crimes during the period 1994–1999. During the course of one year, 1999, Germany's aggressive policy of enforcing these repressive laws accounted for 11,248 convictions. Of this number, 8,968 cases were "right-wing' violations, 1,015 were categorized as "leftist," and the remaining 1,525 cases primarily involved foreigners or other non-German related issues.3

Further complicating matters is the fact that human rights organizations ostensibly committed to monitoring governmental violations of basic human rights, such as Amnesty International, routinely ignore and distance themselves from the plight of convicted "Holocaust deniers" who continue to languish in Cimmerian gaols throughout the continent of Europe. Publicly branded as "Holocaust deniers," dissident historians are thus relegated to the status of outcasts, "neo-Nazis," outlaws, and pariahs, exposed to public contempt by an unsympathetic media and "politically correct" politicians.

The social stigmatization normally associated with "Holocaust denial" has become so pervasive and all-encompassing that only the most committed advocates of free speech will publicly risk an unfettered defense of the right to unrestricted expression of opinion for revisionist historians and independent researchers. The courageous defense of such advocates and assorted *literati* is especially commendable in view of the fact that their statements of conscience are sometimes published at considerable risk to themselves and their own reputations. One of the few organizations that actively campaigns in defense of free speech issues for revisionists is the Institute for Historical Review, in Costa Mesa, California, which closely monitors the carefully orchestrated, well-organized, and highly financed attempts by special interest groups to stifle free inquiry, research, and open debate.

As will presently be seen, individuals and special interest groups concerned with stifling freedom of expression constantly test, suggest, update, and introduce novel and legally questionable methods designed to curtail free speech and inquiry. Additionally, a number of libraries and organizations, such as Steven Spielberg's Survivors of the Holocaust Visual History Foundation and the Wiener Institute of Contemporary History in London openly restrict access to their materials by independent researchers unable to provide acceptable "credentials" or referrals.

Nevertheless, to date jurists have been unable to unanimously agree upon a precise, legally acceptable definition of just what constitutes "Holocaust denial" or to provide any satisfactory reason as to why an act of denial or questioning of an historical event warrants special legislative and judicial attention.

In response to the question, what *is* Holocaust denial, it is difficult to provide an exact definition due to the legal complexities surrounding the issue, as legislative definitions vary from country to country just as they can vary from one individual to another.

Overall, current laws pertaining to Holocaust denial appear to be loosely interpreted, vaguely worded, and erratically applied, each case being adapted as circumstances warrant.

In those countries which have enacted laws restricting freedom of expression, citizens live under an ever menacing sword of Damocles. In the present dystopian age, a casual remark uttered in jest may lead to denunciation, arrest, and prosecution in scenes reminiscent of George Orwell's prescient novel, *1984*.

Thus the term "Holocaust denier" is misleading, nebulously defined, and a misnomer in view of the fact that there exists no consensus of opinion even among mainstream historians or revisionists in respect to a uniform definition of the Holocaust. Nevertheless, this elusive, nebulous definition of the Holocaust and Holocaust denial is precisely what animates and facilitates the job of prosecutors whose primary task appears to be limited to an arbitrary application of the law directed against those deemed politically undesirable.

In his *Essay on Tolerance*, Voltaire wrote,

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Researching "Aktion Reinhardt" Some Notes and Reflections

By Thomas Kues

To date I have written more than twenty articles concerning the Aktion Reinhardt "death camps"—Bełżec, Sobibór, and Treblinka—and I still don't think I'm done with the subject. In fact, I am preparing a number of longer texts at the moment, most of them concerning Sobibór and Treblinka. Some may wonder why I have chosen to study these three camps in particular, which are given little attention either by historians or mass media, and are not at all central to the "Holocaust" in the way the Auschwitz camp complex undoubtedly is.

It looks, however, as if the coming year will usher in a lot more attention for the Reinhardt camps. The most immediate reason for this is the new trial of John Demjanjuk—now accused of having been a guard in Sobibór and complicit in the deaths of 29,000 Dutch and German Jews— which is scheduled to begin in October. There has also been a recent increase in the number of publications dealing with the topic. Two biographies of Aktion Reinhardt head honcho Odilo Globocnik have been published since the mid-2000s (*Creator of Nazi Death Camps: The Life of Odilo Globocnik* by Berndt Rieger, and *Odilo Globocnik, Hitler's Man in the East* by Joseph Poprzeczny) as well as a short biography of the first Treblinka commandant, Dr. Irmfried Eberl, by Michael Grabher (which I have reviewed for the Inconvenient History blog). There is further an official Sobibór monograph in the works, prepared by the Włodawa Museum (which is responsible for the memorial

Odilo Globocnik

at the former camp site), as well as a study of the Ukrainian auxiliaries serving in the Reinhardt camps. The Israeli Yad Vashem museum and archive has also published two books by former Treblinka inmates: *Quenched Steel: The Story of an Escape from Treblinka* by Edi Weinstein (2002) and *Escaping Hell in Treblinka* (2008), which contains two eyewitness accounts, "My War Experiences" by Israel Cymlich and "Ten Months in Treblinka" by Oskar Strawczynski. In November of this year the world will see the simultaneous publication in eleven languages of yet another Treblinka account, *I Am the Last Jew: Treblinka 1942–1943*, a memoir penned by Chil Rajchmann (alias Yechiel Reichmann, alias Henryk Ruminowsky), who died some years ago in Uruguay. I can promise that I will write an in-depth review of this "important historical document" as soon as it hits the bookstores.

Why am I interested in the Reinhardt camps? As already mentioned, they are shrouded in obscurity, and who doesn't like a good mystery? Precious little documentary evidence exists (or has yet been uncovered) on these camps, and the historiographical picture of them is more or less exclusively based on eyewitness accounts, most of them produced decades after the end of the war in connection with a series of West German trials of former camp staff (the most important being the 1964–65 Bełżec trials in Munich, the 1964–65 Treblinka trial in Düsseldorf, and the 1965–66 Sobibór trial in Hagen).

As my main competence is in the analysis of documents and texts, I find the research of testimonial evidence to be right up my alley—the comparison of conflicting statements, the delineation of intratextual relations, the tracing of

the origins of various claims. The fact that virtually no tangible physical traces remain of the Reinhardt camps has made them into ideal playgrounds for the delusion and phantasmagoria of Holocaust pseudo-historiography (or, to put it more succinctly, mythography). As noted by Jürgen Graf in the conclusion to his and Carlo Mattogno's Treblinka study:

> *Treblinka is, in fact, the most fitting landmark for the 'Holocaust,' a mirage of a multi-million genocide in gas chambers, of which not the slightest documentary or material trace exists and about which we would know nothing without the tales of a handful of 'eyewitnesses'—in sharp contrast to the real, irrefutable suffering of the Jewish people during the Second World War."*

The same is of course true for Bełżec and Sobibór, as well as Chełmno (Kulmhof), where the evidentiary situation is similar.

Needless to say, the main objective of revisionist research must be to confront the mass killing allegations with reality. In the case of the Reinhardt camps, this consists in examining the claim that hundreds of thousands of victims were gassed with engine exhaust, interred in mass graves, and then exhumed and incinerated on open air pyres, with the ashes buried anew in the same pits. The allegation that the incinerated human remains were buried within small sections of the already small camp sites is of particular importance, as this makes it possible to ascertain whether the amount of ashes present in the soil actually corresponds to the alleged numbers of cremated victims.

The above considerations, together with the notion of the Reinhardt camps as "pure extermination camps," where virtually all arrivals were killed within hours, and the existence of the Höfle telegram, which gives the number of deported for 1942, basically limit the possible conclusions regarding the true nature of the camps to an either-or choice. As Graf remarks (on Treblinka, but the same applies for Bełżec and Sobibór as well), these camps were "much too small to be able to accommodate the large number of Jews deported there at the same time, [and thus] the transit camp thesis is, in fact, the single plausible alternative to the conventional picture of the extermination camp. *Tertium non datur*—no third possibility is given".

Carlo Mattogno has furthermore accumulated a significant amount of data on the capacity and limitations of open air incineration and the decomposition process of the human body, which are of great help when scrutinizing the claim that the demonic Nazis somehow managed to burn the corpses of millions of Jews as if they were dead leaves

It should therefore not surprise that none of the flawed archaeological and forensic surveys carried out by the agents of Holocaust orthodoxy has made even the slightest effort to determine the actual total amount of human remains present in the mass graves at the camp sites. For them, there has been only one possible conclusion—that of the officially sanctioned gas chamber dogma. The published results of the surveys, however, have proved fatal enough for the legend.

Compared to the study of the alleged mass killings at Auschwitz or Majdanek, where the study of the characteristics of hydrogen cyanide and of the effectiveness of crematorium ovens are indispensable, critical inquiry into the Aktion Reinhardt allegations does not require the same amount of highly specialized scientific knowledge, even if a smattering of elementary physics is a must (so that one grasps why Rachel Auerbach's claim that blood was used as a "first-class combustion material" at Treblinka, or Jankiel Wiernik and other "eyewitnesses"' related assertion that human corpses can be incinerated without the use of fuel, are, to put it mildly, dubious), and a familiarity with forensic studies is of great help (here I will take the chance to recommend an excellent anthology relevant to the issue, namely *Forensic Archaeology: Advances in Theory and Practice,* edited by John Hunter and Margaret Cox [Routledge, 2005], which has a lot to say on the subject of mass graves).

The tireless revisionist researcher Carlo Mattogno has furthermore accumulated a significant amount of data on the capacity and limitations of open air incineration and the decomposition process of the human body, which are of great help when scrutinizing the claim that the demonic Nazis somehow managed to burn the corpses of millions of Jews as if they were dead leaves. When confronted with the fact that the Reinhardt allegations can be com-

pared to data derived from real-life experience, such as documented mass graves or primitive cremation techniques employed in India, defenders of the Undeniable and Self-evident Truth of the Shoah can either turn their deaf ears to the blasphemous critique, or make pious fools of themselves by declaring reality to be irrelevant (for a good example of the latter, the reader is referred to Mattogno's recently translated article "Bełżec or the Holocaust Controversy of Roberto Muehlenkamp," available online at the CODOH website).

I am also very interested in the "micro level" of the Reinhardt story. The search for seemingly unimportant, but in fact highly illuminating scraps of evidence, neglected by attorneys and historians, intrigues me. To give an example, a German document from August 1942 (ZStL Slg. Polen, Bd. 353, p. 168) shows that Jews in the Warsaw ghetto sentenced to death were exempt from being deported to Treblinka, where, the Holocaust historians have it, they were to be killed anyway! It is my belief that inquiry into small details not infrequently leads to important revelations via the winding path of serendipity. There are also hundreds of Jewish and Polish eyewitnesses as well as German and Ukrainian "perpetrators" who remain shrouded in obscurity and contradictory biographical information. Also of much interest are the people involved in the production of the early propaganda writings on the camps. To list but a few of the "men of mystery" connected with the Treblinka story:

- Dr. Adolf Berman, director of CENTOS, formally a Jewish charitable organization dedicated to the care of children, but also a front for Berman's activity as a leader of the Jewish underground. His brother Jakub, a leading Communist politician, was considered Stalin's right hand in Poland between 1944 and 1953. At the Eichmann trial, Dr. Berman testified about a visit to the former Treblinka camp made either in 1944 or 1945. Like Rachel Auerbach, an early Treblinka propagandist, he had connections to Emanuel Ringelblum's Oneg Shabbat group in the Warsaw Ghetto and its spurious archive of contemporary testimonies. Berman was also closely associated with Dr. Isaac Schwarzbart, a mayor purveyor of early Holocaust propaganda through publications of the Polish Exile Government in London.
- The largely unknown persons orchestrating the propaganda campaigns carried out in the Warsaw Ghetto during the summer of 1942 by underground movements such as ZOB (Zydowska Organizacja Bojowa), who put up posters announcing that transports from the ghetto ended up "in a death camp near Treblinka" (Mietek Grocher, *Jag överlevde!* [I survived!], Inova, Johanneshov 2001, p. 113).
- The role in the emergence of the Treblinka myth played by the Jewish National Committee and the "Konrad Żegota" organization, which in 1944 (under its formal name "Council for Assistance to Jews") published Treblinka key witness Jankiel Wiernik's booklet *Rok w Treblince* (translated into English that same year as *A Year in Treblinka*). As it turns out from Alexander Donat's book *Death Camp Treblinka*, Wiernik was also in touch with Dr. Berman prior to writing his booklet (p. 147), and it was Berman and Leon Feiner, the author of the May 1942 "Letter from the Bund," who personally handed the manuscript to the Żegota group's clandestine printer, Ferdynand Arczynski, as related by Polish politician and former Żegota member Władysław Bartoszewski in article from 1964 which appears translated in a bilingual 2003 Polish edition of *A Year in Treblinka*.
- Another key member in the Żegota cabal, writer and playwright Stefan Krzywoszewski, who was the first to hide the escaped Wiernik, and who might have ghostwritten the Wiernik booklet. It is likely that his memoirs (*Długie Życie*, "A Long Life"), which I have not yet had the opportunity to read, contain more information of interest.
- An agent of the Jewish Bund named Zelman Frydrych (Zalman Friedrych), later killed in the Warsaw Ghetto uprising, who in the late summer of 1942 was sent to Treblinka to investigate rumors about this camp, and who provided an in-depth report for the September 20, 1942 issue of the Warsaw underground newspaper *Oyf der Wache*. Unfortunately, all my efforts to locate a copy of this report have failed. Anyone wishing to assist with pertinent information is welcome to contact me via CODOH. Facts about Dawid Nowodworski and Azriel Wallach, who supposedly escaped Treblinka in August 1942, are also sought.

Why, one may ask, is it that attention to the Reinhardt camps appears to be growing? Besides the already mentioned Demjanjuk trial, one underlying reason is the slow but sure demise of the Auschwitz *mythos*, as noted by Jürgen Graf:

"From the beginning of the 'Holocaust' propaganda, Auschwitz has had the first rank and Treblinka the second; of the other four 'extermination camps,' there has always been far less discussion. Since the end of the sixties, the flagship of the Holocaust Armada, Auschwitz, has been under uninterrupted barrage from revisionist researchers. Due to the pressure of the revisionists—invisible to the public but enormous—the advocates of the orthodox version of history saw themselves forced to keep reducing the number of victims of this camp."

When Auschwitz gets pushed back, in a sort of tactical retreat, other parts of the "Holocaust" have to be pushed forward into the media limelight in order to maintain the public's attention. While most people are familiar with the name Auschwitz, very few know anything about Bełżec, Sobibór, or Treblinka. It is a safe bet that most people who recognize the names assume, as I once did myself, that they simply were carbon copies of Auschwitz. As the sheer absurdity of the allegations made about these camps is enough to awaken the critical faculty in more than one casual onlooker, increased public awareness of the Aktion Reinhardt story could prove a double-edged sword for the Holocaustians.

Finally, simple unquenchable curiosity and a thirst for intellectual adventure has always spurred me on in my research. The recently released revisionist Germar Rudolf speaks of this aspect of the Faustian instinct as the Eros of Cognition:

"Whoever calls himself a scientist and has not experienced this, is not, in my opinion, a real scientist. The excitement of taking part in decisive scientific research and discoveries, to push things forward which one knows are new and even revolutionary, the consciousness of standing at the forefront and helping direct 'whither the ship of discovery goest'—those are things that one must know first-hand, in order to understand what is 'Eros of cognition.'"

In this day and age, the ship will not always carry its passengers to a safe destination. Eventually, the heretical explorer is bound to end up in a land wrapped in poisonous vapors, full of thorns, almost impenetrable. And into that darkness of lies and obfuscation, carrying the light of reason, I must go.

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The Prohibition of Holocaust Denial

Joseph P. Bellinger

*"For a government to have the right to punish the errors of men it is necessary that their errors must take the form of crime; they do not take the form of crime unless they disturbed society; they disturb society when they engender fanaticism; hence men must avoid fanaticism in order to deserve toleration."*4

It is precisely this logic which appears to motivate those individuals who argue for legal remedies to address the issue of "Holocaust denial." The "error" of "denying the Holocaust" is invariably defined as a "crime" which "disturbs the public peace," because "

François-Marie Arouet
or, Voltaire

deniers" are perceived as engendering ideological or racial fanaticism. That the "Holocaust" is not denied, but redefined according to the evidence or how it may be variously interpreted and applied, offers no legal loophole for those deemed to have transgressed the substance of the law. Furthermore, it is not "society" in general which is disturbed, but those who seek to impose their beliefs on others by suppressing opinions with which they are at variance. It is by these means that "deniers" are deemed "unworthy of toleration."

For those who advocate harsh legal measures against "deniers," any pretext will often suffice to advance their agenda. Thus, as laws are reformulated, revised and

amended, stiffer penalties and charges are appended to existing law in order to snare greater numbers of "deniers" within the legal net. Rather paradoxically, the legal definitions are in revision just as surely as the facts of the Holocaust are being revised by individuals falling within the orbit of legal retribution. Harsh sentences are expected to serve as a deterrent to other prospective "deniers." Out of sheer necessity, Holocaust denial laws invariably become more elastic in order to assure the maximum number of convictions with the least amount of publicity or trouble. Clearly, minatory decisions are being made in intramural "star chambers" removed from public purview, where harsh judgments are subsequently applied and meted out to suspect individuals.

Thus, in an attempt to circumvent orthodox legal procedures and avoid any possible legal ramifications, accused "deniers" are charged by prosecutors with "defaming the dead," although the laws fail to specify precisely how the dead are any more defamed than the living if the statements considered to be defamatory happen to be true and factual. In actuality, what the system seeks to punish is the perceived "intent" of the accused. However, since the "dead" cannot face the accused, state prosecutors and interested agencies such as the World Jewish Congress, the Anti-Defamation League (ADL), and the British-based Institute for Jewish Policy Research (IJPR) have appointed themselves as proxies claiming to act on behalf of the dead.

In respect to the latter-mentioned agency, the IJPR offers a rather formulaic assessment of Holocaust denial, opining:

> *"Holocaust denial is…not the expression of good faith of a legitimate interpretation of history; it is designed to engender hostility against Jews, and is insulting and offensive to Jews, other victims of the Holocaust and all who value truth and the lessons we can learn from history."5*

The definition offered by the IJPR is in fact misleading at best and begs the question, "Shouldn't

Rabbi Marvin Hier has just heard about Voltaire's crazy talk about not agreeing with what you say but being willing to defend to his death your right to say it

those who 'value truth' also value the right of individuals to tell the truth as they perceive it, whether their views and interpretations turn out to be right or wrong over time?" If it is indeed possible to "learn from history," the best preventative against repeating the mistakes of the past might consist of education, dialogue, open debate, and reconciliation, but according to Rabbi Marvin Hier, dean of the vaunted Simon Wiesenthal Center in Los Angeles, California,

> "…it is not in the power of people living now to forgive…the only people who have a right to forgive are the victims, and they are not here…"6

If, in Rabbi Hier's opinion, it is impossible for the present or any other generation to forgive, how can it ever be possible for the healing process to begin? At what point and with what living generation can the spiritually rejuvenating process of reconciliation begin, if not here and now?

Another school of thought holds that the Holocaust is so unique that it supersedes and surpasses all other historical episodes of racial or religious persecution, and as such is deserving of special status and recognition. The advocates of censorship vigorously defend these and similar views, perceiving revisionist historians as a threat to public order, whose research and published statements constitute "incitement to hatred."

Rather paradoxically, it would seem that the "Holocaust deniers" have only succeeded in inciting hatred against themselves!

While penal codes may vary from nation to nation, most are based upon commonly accepted legal norms which have been universally applied from generation to generation. Holocaust denial laws, by way of contrast, are designed to punish unpopular thoughts and ideas deemed pernicious by self-appointed watchdogs for special interest groups who evidently feel that any criticism of the Holocaust by individuals whose motives are politically sus-

pect demeans people through insensitivity.

Yet historical events are hardly a matter for the criminal courts to decide, for the revision of history is a legitimate function and exercise associated with responsible scholarly research. Moreover, even criminal law allows for the overturn of previous convictions whenever new evidence surfaces which exonerates the accused. Why, then, is only the Holocaust considered to be exempt from all normative applications of law?

In attempting to deny revisionists and "Holocaust deniers" legitimate status, denigrators conveniently attempt to equate them with racists and neo-Nazis. Marginalized and consigned to the "lunatic fringe," revisionists struggle to achieve parity with non-suspect historians and researchers. In ways reminiscent of the McCarthy era, revisionists are suspected of harboring politically incorrect opinions. The fact that Holocaust denial laws purposefully target individuals prejudged as holding unorthodox political views or individuals suspected of anti-Semitic tendencies underscores the discriminatory basis of such laws.

Thus, as the laws now stand, it is impossible for revisionist historians to profess their belief in the Holocaust per se, simply because they, unlike "accepted" authors such as Arno Mayer, Raul Hilberg, Jean-Claude Pressac, Robert Jan van Pelt, et al., are considered to be politically suspect or in some way ideologically motivated. Nevertheless, it may be considered an established fact that Holocaust revisionists are not necessarily "Holocaust deniers."

Although criticism of "deniers" appears to be socially acceptable at present, it may prove to be a daunting task for proponents of censorship to explain or justify how or why the published views of men such as Daniel Goldhagen and David Kertzer, both of whom have authored polemical books in which Christianity is equated with virulent anti-Semitism, deserve to be accorded special status over and above the published writings of men like David Irving or Germar Rudolf.7 For the law to be truly equitable, it must apply equally to everyone, without favor or exemption, with none deserving of special status.

Daniel Goldhagen

An innovative idea that seems to be gaining momentum throughout the world media is that a sovereign nation is "outside the family of respectable nations" if it fails to adopt Holocaust denial laws or expresses solidarity with nations where such laws are already a fait accompli. For example, Holocaust denial is routinely used as a pretext for inciting public hostility and contempt toward the nation of Iran and its recently re-elected president, Mahmoud Ahmadinejad.

Thus, at the present moment, any revision or repeal of Holocaust denial laws seems out of the question, as more countries fall meekly into line with the majority nations, enacting laws designed to punish, ostracize, and relegate skeptics to the "lunatic fringe" of society. The recent violent attack upon the Holocaust Museum in Washington by a crazed sociopath merely adds fuel to the existing fire. Moreover, legislators appear to be of the opinion that enactment of such laws provides "legitimate status" to nations desiring recognition, and/or "parity" with the great powers of the Occident. Cynics, on the other hand, perceive their performance in more prosaic terms, such as jumping on the bandwagon.

Concomitantly, organizations supposedly dedicated to safeguarding human rights consistently refuse to serve as advocates for persecuted revisionists or free thinkers. The right to be able to think freely and express one's thoughts without fear of retribution has been irretrievably compromised. If the current and dangerous trend continues, there will not exist one square inch of free soil among the western nations where an individual accused of violating the nebulous "Holocaust denial" laws will find refuge or elude the heavy arm of retribution. Freethinkers will have "nowhere to run, and nowhere to hide."

In ages past, the Catholic Church served as a place of sanctuary for those unjustly branded by an intolerant society, but even this refuge has been effectively neutralized. The widely publicized ostracism of Bishop Williamson underscores the enormous pressure that is being placed on the Pope and the Vatican as it struggles to defend itself against a formidable array of relentless critics who un-

scrupulously accuse it of being the ideological precursor of "Nazism," the author of "theological anti-Semitism," and "refusing to save the Jews of Europe from extermination." Thus, compassion and mercy have been neutralized to feed the Holocaust Moloch.

The subject of Holocaust denial continues to permeate and suffuse nearly every organ comprising the body politic of the Western world, and nary a day passes by without this topic being raised somewhere in the international media as it increasingly assumes inordinate world-wide significance with world-wide consequences and repercussions. It has, in fact, become an international obsession—an unhealthy fixation in a visibly hurting and ailing society tremulously awaiting the coup de grace to our civil liberties.

Notes:

1 The full text of the law is published in *Sefer HaChukkim*, Number 1187 of Tammuz 9, 5746 (July 16, 1986), page 196.

2 http://www.haaretz.com/ hasen/spages/496841.html, November 4, 2004. "The Long Arms of Rabbi Elyashiv and of the Knesset," Shahar Ilan, *Haaretz* (Israel).

3 The Journal of Historical Review, vol. 19, no. 3 (May-June 2000), p. 7.

4 http://oll.libertyfund.org/Texts/Voltaire0265/OnToleration/0029_Bk.html#hd_lf029.head.009

5 http://www.jpr.org.uk/Reports/CS_Reports/no_3_2000/main.htm

6 Rabbi Abraham Cooper, "Editor's Column," *Response: The Wiesenthal Center's World Report*, vol. 11, no. 2 (May, 1990), p. 2.

7 Daniel Goldhagen's two books, *Hitler's Willing Executioners* (1997), and *A Moral Reckoning: The Role of the Catholic Church in the Holocaust and its Unfulfilled Duty to Repair* (2004), have been deemed by many critics to have crossed the line of responsible historiography. Similarly, David Kertzer's *The Popes Against the Jews: The Vatican's Role in the Rise of Modern Anti-Semitism* (2001), prompted similar criticisms.

Delousing American Style

By Richard A. Widmann

The National Socialist government of Germany was neither the first nor the last to deal with health issues resulting from concentrating large populations in confined areas. It is unfortunately typical that many who consider the accounts of witnesses of the Nazi concentration camp system view this time and the events which have come to be known as the Holocaust as totally unique in history. It is both important and enlightening to consider German procedures to handle population transfers in light of similar procedures in the United States and other countries.

I have recently discovered an important article that helps shed light on American delousing practices in the years running up to the Second World War. From a *New York Times* article, "New Delousing Plant," which was published on July 17, 1921, we learn that then governor of New York Nathan Lewis Miller was very concerned about the spread of typhus carried by arriving immigrant populations. The article recounts Miller's visit, with several other officials, to view the delousing plant that was under construction on Hoffman Island. Largely forgotten today, Hoffman Island is a small island in Lower New York Bay that was used in the early 1900s as a quarantine station for immigrants found to be carrying diseases when they arrived at the better-known Ellis Island.

The *Times* article describes the need to combat the panic that was developing among Americans when newly arriving immigrants from southern Europe were found to be infected with typhus. The health commissioner of New York City is described as having the "rather terrible responsibility of protecting the entire nation against typhus." The article goes on to report that the U.S. Surgeon Gen-

eral stated, "the station is sadly lacking in facilities to meet the present emergency, and it is most important that the sanitary safeguards at that port be strengthened if the infection be excluded and at the same time commerce be not obstructed."

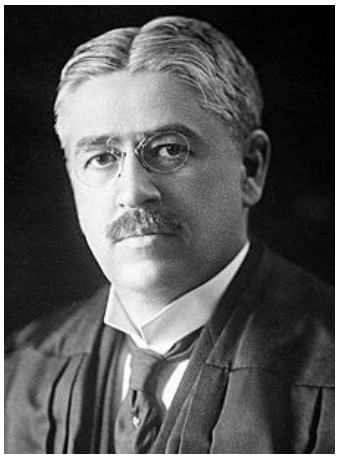
The Surgeon General communicated directly with Governor Miller, who directed state architect Lewis Pilcher to expedite the work on whatever facilities were necessary at the quarantine station to halt the typhus invasion. Miller authorized the expenditure of any "reasonable amount" of state funds to build a delousing plant on Hoffman Island. Pilcher's plans were approved by authorities from the U.S. Public Health Service. We learn also that Pilcher's design was not limited to the New York area: the government of Italy was adopting the plans for its own quarantine station for emigrants.

The delousing plant is described as follows:

"The most noticeable features of the building are the complete elimination of all trim, which makes it impossible for vermin to lodge anywhere. Floors, when completed, will be made entirely of concrete, sloping to a central drain so as to permit flushing with salt water."

The delousing process to be used is also described.

"The immigrants who are to go through the process of delousing enter a room capable of accommodating groups of seventy-five to one hundred at a time. They are asked to remove their clothes. Their shoes, leather belts and similar articles are placed in one room, where they are treated with gasoline and oil, and their other clothing put in burlap bags, one to each individual. The bags are numbered and each person receives a tag. The bags full of clothing are put through two chambers, where they are treated with cyanide gas, which does not destroy them, or with steam under pressure. These treatments penetrate the materials and destroy both the lice and the nits.



Nathan Lewis Miller

Immigrants then pass into a series of shower baths where they are treated with a certain mixture of soap and oil or acetic acid, of which the principle is that the vermin are suffocated. The men's hair is cut off and the women's hair is thoroughly treated with oil. When the treatment is finished their clothes are restored to the immigrants, each in an individual bag."

This process is described as one calculated to maintain "thoroughness and efficiency." According to the *Times,* it enabled the treatment of 100 immigrants per hour.

There can be no doubt that, just as the city, state, and federal governments battled typhus in New York, the German government built delousing stations and utilized procedures to fight typhus in the concentration camp population. In fact, all arriving prisoners in the Nazi concentration camp system appeared to have been subjected to a process not unlike that on Hoffman Island.

Holocaust witness Primo Levi describes just such a process in his *Survival in Auschwitz.* Levi, who was an inmate at Monowitz (sometimes referred to as Auschwitz III), describes the disinfection process as follows:

"Unexpectedly the water gushes out boiling from the showers—five minutes of bliss; but immediately after, four men (perhaps they are the barbers) burst in yelling and shoving and drive us out, wet and steaming, into the adjoining room which is freezing; here other shouting people throw at us unrecognizable rags and thrust into our hands a pair of broken-down boots with wooden soles; we have no time to understand and we already find ourselves in the open, in the blue and icy snow of dawn, barefoot and naked, with all our clothing in our hands, with a hundred yards to run to the next hut. There we are finally allowed to get dressed."

Not unlike the immigrants arriving at the delousing plant of Hoffman Island, Primo Levi and those like him arriving at Auschwitz{D} were stripped naked, given soap, and sent to hot showers while their clothing was deloused with cyanide gas. The rooms had

drains in the floor for the excess water to flow. Rather than being given their recently deloused clothing back, the inmates of Auschwitz and other camps were given the striped garb of the concentration camp prisoner.

The process was designed to be thorough and efficient. The fear, confusion, and psychological impact which would later result in macabre tales in which the cleansing soap became the fat of former victims and the life-preserving delousing agent became an instrument of death could not have been predicted by German officials, who were under strict orders to lower the mortality rate attributed to typhus.

Sources:
http://query.nytimes.com/mem/archive-free/pdf?_r=1&res=9A06E1DC1731EF33A25754C1A9619C946095D6CF

"Hitler's Hidden Holocaust": The documentary fails to deliver

By Richard Widmann

Touted as a documentary which would change the Holocaust narrative as we know it by revealing new information on the Einsatzgruppen and what has come to called "the Holocaust by bullets," National Geographic's recent program "Hitler's Hidden Holocaust" failed to deliver on its hype.

Anticipating a clear new thesis which would further evolve the Holocaust narrative from the tales of mass murder in homicidal gas chambers in six Polish concentration camps to one which emphasized the murder of Jews by shooting by the Einsatzgruppen and perhaps even the regular army, National Geographic's hour-long program feel miserably short.

The show primarily emphasized that the producer was revealing something new to the narrative—that is, that German soldiers and citizens recruited into a makeshift police organization shot and killed as many as 1.5 million Jews in the former USSR by shooting them and leaving their bodies in burial pits.

In the opening sequence, the mass shootings were described as a precursor to the gas chambers—wherein the alleged killings were described as being carried out "by remote control." With that absurd opening statement, the show exhibited numerous photographs of German soldiers sorting through piles of clothes. Apparently the story goes that the Nazis made their victims strip naked just before shooting them into mass burial pits.

Various "experts" were brought out to offer their insights into these previously little known operations. Descriptions of the activities of the Einsatzgruppen offered by such partisans as Peter Black of the USHMM and Michael Berenbaum, formerly of the USHMM, were touted as shocking new information. Of course, for all but those who get their Holocaust history from Hollywood, the Einsatzgruppen have been a critical element of the overall story since day one.

The TV show emphasized the claim that the Einsatzgruppen were the reason for the "invention of the death camps," both to spare the unexpectedly tender sensibilities of the "extermination commandos" and, even more absurdly, to economize on bullets.

Many of the photographs shown throughout the show were of healthy individuals who had previously lived in Eastern Europe. There is no way to determine from the photos how these people met their final fate. In one lengthy sequence, group photographs resembling school photos were shown and then the various people were made to disappear from the photo to give the impression that their lives had been snuffed out by the Nazis.

"Hidden Holocaust" did show a short film sequence of executions going on at a mass grave that was previously unknown to me. In addition there were some photographs that show the shooting of civilians. Some of these are old and very familiar while others were new to me.

"Hidden Holocaust" repeated various absurd stories such as the claim that up to five Einsatzgruppen members would shoot one person so that none of the shooters

would know whose bullet actually killed the person, making it easier to live with one's self. While that is done when executions are carried out by firing squad, a like procedure on the Eastern Front would not only have been impractical.

Moreover, in certain executions it is said only one shooter fired a live round, and none knew who it was (the coup de grace was administered in cases where the shot wasn't fatal). That wouldn't have been much of a moral relief where hundreds—of more or less innocent—civilians were being shot, and would have been logistically impossible in mass shootings. Of course, if all shooters had fired live ordnance, the "morale" factor would have been nugatory.

The show also spent some time trying to convince the viewer that following these mass shootings and the burial of the victims that the ground would move for days afterward. This remarkable event was explained by the USHMM experts as the result of people who were still alive trying to claw their way to the surface, or that the ground was swelling and burping from the gas that was escaping from the victims' bodies!

The Holocaust by bullets allegedly reached its apex at Babi Yar, where 33,771 victims were said to have been killed. The "experts" also describe the moment that Heinrich Himmler apparently decided to establish "death camps" with homicidal gas chambers. Himmler is said to have witnessed a mass shooting in Minsk, after which he was so upset that he ran around "hysterically" and made the decision in December of 1941 to shift the murder operations to the camps. No evidence for this claim is given.

The film also asserts that its "new evidence" was the result of the fall of USSR and could not have come to light prior to 1990 for political reasons.

Father Patrick Desbois, author of *The Holocaust by Bullets,* is shown interviewing people in the former USSR to obtain information about alleged mass shootings near their villages. While his efforts to gather forensic evidence near purported mass graves (he doesn't excavate them) have been touted in the press, the emphasis here was primarily on eyewitness testimony.

"Hidden Holocaust" repeats various absurd stories such as the claim that up to five Einsatzgruppen members would shoot one person so that none of the shooters would know whose bullet actually killed the person, making it easier to live with one's self.

"Hidden Holocaust" also spends time discussing SS Standartenführer Paul Blobel, who was sentenced to hang following the Nuremberg Einsatzgruppen trial. Here it was said, much as the official narrative has claimed for the past sixty years, that Blobel was a "sissy" who could not stand watching mass shootings. As a punishment for his weakness, Blobel was given the incredible task of taking Kommando unit 1005 all over Eastern Europe to exhume the bodies of the Einsatzgruppen's victims and burn them—thereby hiding the evidence of German crimes. This is a nifty explanation for the failure to find millions of corpses buried throughout the area in which the various Einsatzgruppen units operated.

Blobel figures prominently in several Holocaust texts, including Reitlinger's 1953 *Final Solution*. Blobel's Kommando 1005 supposedly dug up all the victims of Babi Yar. His unit is said to have dug up the bodies, burned them, at times used explosives to get rid of the remains, and even used fantastic "bone-crushing machines" to wipe out any trace of the Einsatzgruppen's victims.

"Hitler's Hidden Holocaust" revealed little in the way of new information, falling miserably short of its hype. The show mostly repeated decades-old claims, while asserting that the information was new and startling. If the documentary revealed anything, it is that Paul Blobel and his infamous Kommando 1005 would be a good topic for revisionist researchers.

It also demonstrated that the Holocaust can only be accepted on faith. Those unable to believe should consider giving up the labels "revisionists" or "deniers" and adopt a more accurate label—"Holocaust heretics." The Holocaust narrative is one that reveals itself miraculously to those who believe, while to those bound by the rules of logic and the hard sciences the Holocaust remains forever hidden.

FROM THE CODOH BLOGS

Props as Shorthand for Radical Evil

Friday, August 7, 2009

By Eric Blair

A page-long obituary in *Maclean's* magazine informs readers that the late Walter Paul Sieber, better known to professional wrestling fans as "Waldo von Erich," owed his fame as the prototypical villain to a decision in the 1960s to adopt a German Nazi persona.

"[I]t was his German Nazi persona that propelled Waldo von Erich into superstardom. With his monocle, helmet, armband and whip, Waldo incited rage among fans still reeling from the Second World War." [1]

Pro wrestling back then offered fans a version of the black-and-white morality plays of the Middle Ages, where characters personifying good and evil clash head on. Waldo's use of such standard "Nazi" props as the monocle and the swastika armband, the Wehrmacht soldier's helmet, and a whip—like *Ilse, She-Wolf of the SS*—was par for the course in terms of the often garish, mass-appeal morality play so inherent in pro wrestling.

As it happens, the Holocaust "memoir" sometimes fills up the same niche, falls into an identical slot. Consider this rather glammed-up, thumbnail sketch of the SS general, Odilo Globocnik, as he appears—with all the Satanic majesty of a wrestling villain -- at the gates to the Majdanek concentration camp in the 1980 "memoir" *The Survivor* by Jack Eisner:

> *"... I watched the ["beautiful white horse and rider"] gallop closer and closer. In the saddle was a majestic, monocled figure in an SS general's uniform decorated with red velvet lapels, topped by a striped SS cap. A long white cape lined with red satin floated behind him. Several SS officers, using their whips and guns, cleared a path for the 'emperor.'"* [2]

Note the reference to the monocle. Mind you, Globocnik, the SS general, never wore one, but no matter. The radical evil that Nazi villainy embodies is flagged by a number of signifiers, which Waldo duly incorporated in his Nazi persona, among them a monocle.

The monocle also makes a cameo appearance in Elie Wiesel's "memoir" *Night*. Notice I have hedged the term memoir between quotation marks to underscore its uncertain status as such.

You see: Oprah was still reeling from the realization that she had promoted James Frey's fraudulent memoir *A Million Little Pieces* as the real thing, when she fell back on Wiesel's *Night* and promoted it, amazingly enough, as the genuine article, as a countermeasure, notwithstanding the fact the cover on thousands of copies of the book had for many years included the words "A Novel" to denote its fictional status. [3]

Here the monocled Nazi arch-villain is the notorious Auschwitz physician, Dr. Josef Mengele. Wiesel:

> *"In the middle [of the square] stood the notorious Dr. Mengele (a typical SS officer: a cruel face, but not devoid of intelligence, and wearing a monocle; a conductor's baton in one hand, he was standing among the other officers. The baton moved unremittingly, sometimes right, sometimes left."* [4]

Ah, yes. The conductor's baton. Forgot about that! Another in the list of hoary Hollywood props that are shorthand for radical evil.

One final note about Waldo. His signature move was to knee-drop onto his opponent from off of the top rope and so deliver a crushing, often final, blow. The name he gave this ploy: The *Blitzkrieg*.

1. Cathy Gulli, *Maclean's* magazine, August 6, 2009.
2. Jack Eisner, *The Survivor*, New York: Wm. Morrow, 1980.
3. Hillel Italie (AP), "Amazon Recategorizes Elie Wiesel's '*Night*' as a 'Memoir,'" Seattle PI Books, January 18, 2006. http://www.seattlepi.com/books/255982_oprahbook18.html?source=rss
4. Elie Wiesel, *Night*, Bantam paperback edition.

Fredrick Töben Jailed in Australia

Thursday, August 13, 2009

By Richard Widmann

Revisionist and free speech activist Dr. Fredrick Töben has been taken into custody to serve a three-month jail term for violating Australia's anti-free speech laws.

Australian Federal Police took Töben, the author of *Where Truth Is No Defense, I Want to Break Free,* from the Federal Court in Adelaide after losing his appeal against his conviction for contempt of court. Töben refused to be silenced in his struggle to correct the historical record of the Holocaust on the Adelaide Institute website.

The judges said Töben also had a disregard for the orders of the court and had acted to undermine the authority of the court.

The Full Court of the Federal Court also ruled that his jail term, for what amounts to thought crimes, was in no way excessive.

Earlier this year, Töben was found guilty on 24 counts of contempt for ignoring court orders preventing him from publishing Holocaust revisionist material. When he later imposed a three-month sentence, Justice Bruce Lander said Töben had continued to breach those 2002 orders, which prevented him from publishing material which was deemed anti-Semitic.

The 2002 orders stemmed from a racial discrimination case brought against him by Jeremy Jones, former president of the Executive Council of Australian Jewry.

Töben's counsel David Perkins suggested that the revisionist material published on the Adelaide Institute website, was just a "drop in the bucket" compared to the amount of material questioning the orthodox Holocaust story available on the Internet.

The judges said in their verdict that the case before them was not about the Holocaust, gas chambers, or the execution of Jews during World War II. They said it was about whether or not Töben had complied with orders of the court. Those court orders, however, were intended to silence Töben on these very issues.

"Obedience to the court is not optional," they said.

In a final example of the limits on free speech in Australia today, Töben asked if he could say something to the judges as the court rose, only to be cut off by Justice Jeffrey Spender who simply said, "No."

There are no guarantees of freedom of speech in Australia.

The Day Anne Frank Was Arrested

Saturday August 8

By Bradley Smith

It was on 4 August that Sylvio called to ask if I knew what day it was.

"Tuesday?"

"That's funny," he said in his Romanian accent. "Yes. But do you know what day it is? This is the day that Anne Frank was arrested."

I didn't know. If you ask me who Sylvio is, I won't say. He's one of my Jewish informants and I want to take care of him. He always has something interesting to say, something comic, something I don't expect.

Sylvio's call put memory on alert, as does most everything else. This time memory recalled that it was at the Anne Frank House in Amsterdam where David McCalden first came to doubt the orthodox Holocaust story. He was on vacation with a couple guys and was doing the Anne Frank House tour. When he was upstairs in the quarters where, so the story goes, the Franks hid from the Germans, when he looked out the back window over the green filled with trees and bordered with windowed houses, it did not seem real to him that the Franks and others could have hid there secretly for month after month after month. Looking at the neighborhood geography, as it were, the story did not compute.

Until that moment David McCalden had believed the H. story in its entirety, as almost all of us had. From that afternoon on, he began to doubt. And the more he looked into the story, the more he doubted. Until he came to America, hooked up with Willis Carto at Noontide Press, and had the original concept for the Institute for Historical Review and then *The*

Journal of Historical Review, which at the beginning he edited himself. It became the international center for Holocaust revisionist studies.

Sylvio called again yesterday but I was too busy to talk to him. Too busy with what? No idea.

The market where we do most of our grocery shopping here in Baja is called Calimax. The other night I noticed that they have a new floor manager in the evening shift. I was sitting on a bench by the door waiting for my wife when he came over and asked in Spanish if I needed coffee. At first I didn't understand. I understood the words, but why was he asking me? Then I understood that my wife had asked him to ask me. I told him no, we didn't need coffee.

But what I noticed was that he was a David McCalden look-alike. It was surprising how much he resembled David physically. Even his smile reminded me of David. I have seen the floor manager several times since. Each time I see him I feel a small pain in my heart.

Inconvenient History Notebook

By Richard Widmann

By the time you read this issue of *Smith's Report*, the second issue of *Inconvenient History, A Quarterly Journal for Free Historical Inquiry* (vol. 1, no. 2 [Fall 2009]), will be online. The final lineup of articles is as follows:

- *Editorial:* Totalitarian Liberalism, Richard A. Widmann
- The Prohibition of Holocaust Denial, Joseph P. Bellinger (reprinted here)
- The "Nazi Extermination Camp" of Sobibor in the Context of the Demjanjuk Case, Paul Grubach
- Tree-felling at Treblinka, Thomas Kues
- David Irving and the "Aktion Reinhardt Camps," Juergen Graf
- Review: *The Chief Culprit: Stalin's Grand Design to Start World War II,* Joe Bishop
- Review: *The Myth of Natural Rights and Other Essays,* Martin Gunnels
- *Comment:* Timothy Snyder's Limited Vision of Unity, David Wilson

This issue takes particular aim at the "Action Reinhardt Camps" and the ongoing issue of legal persecution against revisionists.

As always we are in need of assistance. Anyone with writing, editorial, translation skills, or the desire to pay some of our bills, please contact us.

Canadian Hate Speech Law Declared Unconstitutional !!!

Yesterday as I was to finish proofing and formatting this issue of *Smith's Report* when I received a press release distributed by Paul Fromm and the Canadian Association for Free Expression (CAFÉ). It read in part:

"TORONTO, September 1, 2009: The Canadian Human Rights Tribunal is expected to finally release its ruling on the constitutional challenge of **internet censorship** brought by computer systems engineer Marc Lemire. In 2003 a complaint was filed against Lemire for hosting an internet message board, where comments allegedly violated Section 13 of the Canadian Human Rights Act. None of the complained of material was written or approved by Lemire, yet he was forced to endure a six year costly legal ordeal to defend his Charter guaranteed rights to freedom of speech and expression.

"As part Lemire's defense to the allegations, he challenged Section 13 and 54 of the Canadian Human Rights Act as being an unjustifiable limitation on freedom of expression and violation of the Canadian Charter of Rights and Freedoms. The Attorney General of Canada (requested by Liberal Irwin Cotler – then Justice Minister) and five interested parties intervened in the case. The constitutional challenge was heard over a four year period by the Canadian Human Rights Tribunal. [….]"

Today, at the very moment that I am wrapping up this issue of *Smith's Report*, I receive the following note distributed via the Net by Ingrid (Rimland) Zundel.

"Marc Lemire, a Canadian freedom of speech fighter and computer genius, has won a decisive victory against the odious Human Rights Tribunal and its political toadies. The Canadian Hate Speech Law, known as Section 13, has been today declared ***unconstitutional****. This law was used against Ernst Zundel in his five-year battle to protect Free Speech on the Net.*

"Ernst's then attorney, Barbara Kulaszka, who was instrumental in today's victory, did most of the major legal work assisting Mark Lemire, as did former Zundel Defense Attorney, Doug Christie - and others.

"Today's victory means that Ernst was legally harassed and hounded for more than two decades through all the various courts and Human Rights Tribunal hearings in Canada on the basis of three unconstitutional laws—the "False News" law, (declared unconstitutional and stricken from the books in 1992), the National Security Act, declared unconstitutional after Ernst's deportation to Germany in 2005, and now the Hate Speech law!

"And yet, Ernst Zundel is still languishing in prison. Will it be up to him to clean up Germany's repressive censorship laws as well? Don't be surprised. For some time now, the German toadies protecting the Holocaust racket have been quaking in their boots!

Ingrid Zundel"

The full story is so new it is not even available at this writing, but it is a VERY BIG STORY. You will soon be able to find it at "**Mark Lemire & Freedomsite.**"

OTHER STUFF

Now that Volume 2 of *Inconvenient History, A Quarterly Journal for Free Historical Inquiry* is published online we have announced it to journalists throughout North America and Europe. Reaction at first will be miniscule, but as new stories are developed by the Quarterly, and on the Blog associated with it, we will announce each new posting to the press throughout the West. We are still working out how to deal with publishing a hardcopy volume provisionally titled *The Best of Inconvenient History*. We had some concern early on that it might be difficult to find the kind of quality writers that we wanted to publish. To date, no problem.

The news this last week is that Carlo Mattogno has agreed to join our editorial board. This adds yet more weight to an already substantial publication.

By the time you have this *Report* to hand the Campus Campaign will have kicked off for the new academic year. It's going to have a new twist. Not more complicated, but more focused. You'll get the news here, next month. Stay with me. You're the one.

Bradley

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